Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY, NOVEMBER 17, 1827. NO. 46.

RELIGIOUS INTELLIGENCE.

Unitarianism in the West.

We find this a very fruitful topic of intelligence. Every day furnishes some new and encouraging account of the diffusion of Unitarian Christianity in the newly settled regions of the West. The *Christian* denomination, we are glad to find, are unwearied in their endeavours to spread abroad the "*truth as it is Jesus*," and to supplant the dogmas of reputed orthodoxy by the "*faith once delivered to the saints.*" For the following article of intelligence on this subject we are indebted to the Boston Recorder and Telegraph, of the last week. The important *fact* of the industrious and augmented dissemination of Unitarianism in the West is the only thing in the article about which we feel particularly concerned. We copy it, however, entire, that our readers may know what gross calumnies and scandalous insinuations are circulated by the orthodox prints in order to render our principles odious. The *Christians*, being the most zealous and successful opposers of Calvinism, come in for a full share of obloquy and abuse.

The Enemy sowing Tares.—A clergyman in Ohio wrote, some time since, to the Secretary of the American Tract Society—"Unitarians and Universalists are distributing their tracts here, and we expect soon to see even Deistical tracts in circulation." The Editor of the Pittsburg Recorder, in confirmation of the above statement, says :—

"A packet of tracts has been forwarded from Ohio to the post-office of this city.—Copies of three tracts, all of this packet, and of similar character, have come to our hands. We have given them a cursory perusal, and ascertained their contents. One of them was printed at Piqua, Ohio, and is entitled, "*Heaven open to all men, conditionally, if clad in the robe of truth and righteousness.*"* It is directed, with a pen, "to any post-master or rider that chooses." On the back is a printed notice, stating that any person may have these tracts *gratis*, either for personal use or for distribution, by applying to a man with whom they are deposited. Attached to this notice is a recommendation of a work, published in 1821, by Barton W. Stone.—As Mr. Stone was one of the founders, and now is a principal leader of a new sect in the West which have assumed the name of *Christians*, but have been called by other denominations *New-lights, Schismatics, or Stonites*, we are led, by this recommendation, to the conclusion, that these tracts have been published and are disseminated by this sect of nominal Christians, whose religious sentiments, in their recession from Calvinism, which they hold in utter abhorrence, have successively embraced the views of Arminians, Pelagians, Arians and Socinians or Unitarians; and more recently the doctrine of the Universalists, which, for many years after they existed as a body, they did not avow. The author of the tract entitled as above stated, manifests an implacable enmity to the Presbyterian Confession of Faith, and more particularly to the doctrines of the Divine Sovereignty, a Trinity of Persons in the Godhead, the equality of the Son with the Father, and the eternity of the future misery of the wicked."

[*Judging from its title, we suppose this must be a very *heretical* and *dangerous* tract; for it unquestionably omits the precious and comfortable doctrine of *election*.]

Geneva.

The attention of the public has frequently been called, of late, to the change which has been wrought in the religious opinions of Geneva. At the late anniversary of the American Unitarian Association, Mr. Palfrey remarked that—

"The gradual, but thorough revolution of sentiment among the enlightened and exemplary clergy and people of Geneva, is an event of singular importance. A year and a half ago, the Unitarian successor to the chair of Calvin, walked with me to a rising ground in full view from the walls of Geneva, at about half a mile's distance, to point out to me the spot where the Unitarian Servetus was burned at Calvin's instance; burned by a slow fire of green wood, that his torments might be the more and the longer. As I went on such an errand in such company, I had abundant food for meditation on the little efficacy of establishments, creeds, and faggots, to keep down the truth as it is in Jesus."

We think that our readers will be gratified with the following historical sketch of the religious state of that interesting city, taken from the Christian Pioneer. Those who would acquire farther information on the subject, we refer to an article on "The Genevan Church," in the Christian Disciple, Vol. III. pp. 215—30, and to a more recent one, in the Christian Examiner, Vol. IV. pp. 37—61. Both of these papers we infer, from internal evidence, to be from the pen of the gentleman above mentioned.

The concluding remarks of the article in the Disciple, refered to above, are so appropriate in this connexion, that we believe our readers will thank us for recalling them to their recollection.

"We can add but one remark to these which have already carried us so much further than we anticipated. We do not indulge in weakly founded expectations, when we say, that the course through which we have traced the Genevan church, may be depended on to be that in which the protestant world is advancing. The progress, if slow, seems to be regular; it is certain, though impeded. Unitarian Christianity is the truth of scripture, and therefore the better this is understood, the more will that prevail. It has found its way over barriers of Calvin's building; who will build better? among the Genevese clergy, the very elite of protestantism;—who have studied or prayed more? who have clung more affectionately to the traditions of their fathers, as long as fidelity to [a higher principle would let them? on what happy spot of the world, might the precious influences of God's grace be expected more plentifully to fall? Let orthodoxy endow its colleges, educate its youth, and distinguish its adroit defenders. The root of its overthrow, which it nourishes, grows faster than itself; and the identical pine seats which the preacher so eloquently apostrophized at the opening of the Andover chapel, may perchance survive the orthodoxy of those whose weight they sustain. Opinion will not be bound by a form of words. It moves quietly, but irresistibly, on towards truth, and will move, till truth is reached. The destiny of primitive, uncorrupt Christianity is thus continually unrolling itself. The roots of its second growth were in the two great protestant principles of the sufficiency of the scriptures, and the right of private judgment.—The trunk has risen and swelled in blast and sunshine, till in the magazines of nature there is no longer any tempest that can sway it. It has shot its strong branches abroad. They stood for a season bare and ungraceful, but at length a beautiful verdure has covered them. The blossoms have spread in a propitious season. The first fruits have already been gathered, and soon it shall bend beneath an abundant harvest that shall be for the healing of the nations."

—

The Religious State of Geneva.

The doctrines of the Reformation were fearlessly preached at Geneva, by Farel; and, in the year 1535, they were publicly received. Calvin was induced, by the urgent entreaties of this intrepid Reformer, to accept the invitation of the magistrates, to the professor's chair of divinity, and to a church-living in Geneva. Calvin's profound learning, austere demeanor, and domineering manners, acquired him considerable authority, and gradually obtained a supreme ascendency; the fatal influence of which was exhibited in the triumph of his gloomy and vindictive principles over the liberty and life of the Unitarian Christian Servetus. This pious, virtuous, and learned martyr, had corresponded for many years with Calvin. But the confidence which he, who had all the innocence of the dove, without the wisdom of the serpent, placed in Calvin, was basely betrayed. The manuscript of a work against the doctrine of the Trinity, which he published anonymously, but entrusted to the inspection of the stern Reformer, was delivered into the hands of the Catholics, by whom its author was seized, and condemned to the flames.—Servetus escaped from the fires of the Inquisition, but fell a sacrifice to the equally fierce, but more culpable bigotry of the Reformers. Loudly denouncing the vindictive spirit of the Church of Rome, they manifested the same diabolical temper. Servetus, passing through Geneva on his road to Italy, was betrayed and arrested at the instigation of Calvin, who urged the magistrates to try him for heresy, who produced his confidential letters and manuscripts in confirmation of the charge, and was the principal cause of the condemnation and the cruel death of this righteous confessor. This infamous proceeding has left a lasting stigma on the conduct and principles of Calvin. His whole demeanor towards the guileless Servetus is characterized by great duplicity and cruelty. "The craftiness of address and management in causing Servetus to be apprehended and brought to a trial, his brutal and furious treatment of him at the time of his trial, and his dissimulation and malevolence towards him after his condemnation," exhibit the genuine fruits of his principles, by which we may judge of their unscriptural nature.—But the murder of Servetus did not satiate the bigotry of this domineering priest. He stimulated the magistrates of Geneva to imprison J. Bolsec, a protestant physician, for the heinous heresy that infants are *not* eternally damned. But Calvin's importunities for another *auto da fe*, were, happily, unsuccessful. The spirit of his creed, however, tainted the minds of the Genevese with its intolerance. In the course of sixty years, one hundred and fifty persons were destroyed, on charge of witchcraft. In 1632, Nicholas Antoine, a convert from the Catholic faith, a learned and an excellent man, preached against the doctrine of the Trinity. His faculties became deranged; we do not know whether in consequence of the persecution which he endured; but it is certain, that this most dreadful calamity did not abate the fury of Calvinistic zeal. He was, though deranged, strangled, and burned under the walls of Geneva.

Let this suffice as a specimen of the natural operation of Calvinism in Geneva. A long catalogue might be produced, of trials, imprisonments, spoliations and deaths, for conscience' sake, inflicted by the influence of those tenets which a party in this country are striving to inculcate again on the Genevese. Let them put forth all their strength—let them have recourse to misrepresentation and calumny—let them sow divisions in families and in churches—let them anathematize, and brand as infidel, all who are not of their sect,—we are persuaded that such measures and counsels will come to nought, and that such doctrines as they would force upon the people, cannot procure adherents amongst those whose ancestors experienced their bitter fruits. *The Calvinists* have work enough before them, if they are to re-convert those who have relinquished the creed of Calvin. When they have gone over the cities of the continent of Europe, let them turn their eyes to North America. The once *orthodox* town of Boston alone, contains eleven Unitarian congregations.

But to return. At length the clergy and people began to distrust the truth of those opinions which produced so many direful consequences, and, in the course of time, liberal and rational principles were introduced. The scriptures were studied without regard to human creeds and formularies of faith, and the consequence was manifested in the gradual emancipation of the human mind from the thraldom of bigotry and prejudice. Calvinism, of course, disappeared; and the cheering, the purifying doctrines of the unity, the impartiality, the paternity and benevolence of the Supreme Being, diffused peace, and candor, and good will throughout this small republic. Rejoicing in their happy deliverance from the galling chains of the austere and vindictive system of Calvin, the confession of faith was suppressed, and subscription to it was set aside. This important event happened more than a hundred years since. The Genevese clergy, left to the free examination of the Sacred Scriptures, became fully persuaded of the strict unity, and of the free grace of God. The strong hold of Calvinism fell down before the voice of reason and revelation, as the walls of Jericho at the sound of the trumpet. The metropolis of orthodoxy has become noted for heresy. In the estimation of the disciples of Calvin, the faithful city has become a harlot. Ichabod, Ichabod, is the exclamation of a few, but Maranatha, Maranatha, is the imprecation of the majority. The clergy and inhabitants of Geneva are assailed by the grossest epithets of abuse, and libelled by the foulest misrepresentation. The very head and front of their offending, is, that they have had the presumption to judge for themselves—to hearken unto God more than unto men—and have, from a careful examination of the Bible, been led to reject, as irrational and unscriptural, the creed and doctrines of Calvin. They have dared to prove all things, and to hold fast that which seems to them sound doctrine, a doctrine according to godliness. They pursued the noiseless tenor of their way—the pastors faithfully discharging the duties of their ministry, and the people, by their general good conduct, manifesting the soundness of their principles—without attracting the attention of foreigners, until the year 1810. About this time, a small society of Moravians appeared in the city, and excited a little attention to doctrines, which the Genevese regarded as corruptions of Christianity. In 1813, the celebrated missionary and enthusiast, Madame de Krudener, appeared in Geneva, and caused no small stir, by the measures which she adopted to make converts to her system. Her labors were attended with partial success. A few theological students approved her doctrines and her plans, and the minds of many were considerably agitated. The pastors of Geneva, too anxious, we think, respecting the peace of the Church, following the example of the clergy of Basle, drew up the regulations, requiring all theological students to promise not to countenance any religious meeting which was not approved by the Consistory; and, in the formulary of ordination, the young men were to promise to abstain from all sectarianism, and to void whatever would be the occasion of schism, or interrupt the unity of the Church.

An established church has a right to form regulations for the government of its members. The Genevese pastors seem to have been actuated with a pure desire to maintain the harmony of their establishment, but were perhaps too fearful of religious controversy, imagining that it would excite animosity, and disturb the unity and concord of their peaceful city. We wish that they had let these enthusiasts pursue their own courses, without descending to make any regulations to guard their Church from discord.—The natural good sense of the inhabitants, who are well instructed in the principles of religion, is a sufficient protection. And we cannot imagine, that any theological students, freed from the warping influence of creeds and confessions of faith, and well grounded in the language of Scripture, would have their religious principles endangered by Calvinistic sentiments. Though we think these regulations ill judged, we cannot imagine, on what ground any members of the Church of England or Scotland, or of any Presbyterian society, can condemn them, as they guard their own faith by rules, and enforce it by creeds and confessions.

Geneva, once the metropolis of orthodoxy, was, after the conclusion of the war, eagerly resorted to by foreigners, desirous of ascertaining the real state of religious opinion in this celebrated city. The reports of its defection from Calvinism were discovered to be well founded. An alarm was sounded, as if Christianity was in danger. Emissaries from Britain endeavored, by various measures, some of them not very creditable to them, to revive the spirit of Calvinism. Means were adopted to lessen the confidence of the people in their pastors; the clergy were branded as heretics, who were destroying the souls committed to their spiritual care. Controversy found its way into the pulpit; good works were denounced; other means of salvation were preached, than those which had been recommended for so many years. Justice, mercy, and faithfulness, love to God, and benevolence to man, were declared inefficacious. The pastors, hearing their characters grossly attacked, and their doctrines condemned, fearing lest the peace of their Church would be effectually destroyed, by the persevering machinations of rich and bountiful foreigners, determined to prohibit the introduction of controversy into the pulpits of Geneva. They did not, however, infringe upon the expression of the opinions of any of their brethren, in conversation, nor did they lay them under any restraint as to the publication of them from the press. But they thought it advisable, under the peculiar circumstances in which they were placed, to insist expressly, that no minister of the Church of Geneva, should discuss, in the pulpit, the manner in which the divine nature is united to the person of Jesus Christ, or the doctrine of original sin; the operation of grace, or effectual calling and predestination. The clergy entered also into an engagement, not to oppose, in their public discourses, the sentiments of any ministers or pastors on these subjects.

These regulations, which were formally drawn out and subscribed, do, in fact, nothing more than embody the tacit understanding, which had existed for sixty years, not to introduce controversial subjects into the pulpit. We again express our opinion, that these regulations are injudicious. But we cannot imagine, why they should be so loudly condemned; why the members of a very strait sect, who bind one another down with the strictest rules, should abuse the Genevese pastors for the measures which they have taken to preserve the unity of the Church in the bond of peace. These regulations are denounced in the strongest terms; the authors are branded as persecutors, and their characters are subjected to the foulest calumny. Foreigners, busy-bodies, neglecting their own concerns, have the audacity and illiberality to congregate in Geneva, to abuse the civil and religious authorities.—They have assembled a few individuals, and poisoned their minds against their ministers. They have sowed divisions, and are acting according to the literal interpretations of the figurative words of Christ (to which, indeed, they appeal in justification of their conduct,) I am come to set a son at variance against his father. They declare, that they do not come to bring peace in Geneva; they do not come to bring peace, but a sword.

As the conduct of the Genevese clergy is so grossly misrepresented in this country, we think it proper to give the following testimonials of the ill-founded accusations of their slanderers.

"*To the Rev. Pastors of the Church of Geneva.*

"Gentlemen and much honored Pastors,

"The members of your Church would not have considered the daring attacks on you, in recent publications, deserving of their notice, if they had regarded merely the impotence of the hands by which you are assailed, or the power of truth by which you are defended; but their indignation is aroused, by this unexpected renewal of the efforts of hypocrisy,—by those cries of fanaticism, which strike terror into the heart of true piety,—by the firebrands of discord, hurled in the bosom of religious peace. Devoted to the duties of your office, and surrounded with our love and veneration, be pleased, respected Pastors, to regard with calmness, but firmly to repel those audacious attempts. Continue by your pastoral cares and your affecting sermons, to lead us, as you have ever done, in the path of religion and virtue, and to show us the purity of your doctrine by the holiness of your lives; thus you will unceasingly instruct and improve those who are under your care, and render them worthy of Pastors like yourselves.

"*Geneva, Sept.* 17, 1827."

We present, also, the following extract from another address of the Genevese to their pastors. "Whilst you, animated by the spirit of our Lord and Saviour, Jesus Christ, and providing, with so much zeal and affection, for the spiritual wants of your flock, shall the objects of your care remain silent and unmoved, when the spirit of evil is called up, to cast its venom on your ministry, and to rob you of the confidence you merit?"

These testimonials clearly prove the evil machinations of the enemies of the clergy of Geneva, and abundantly refute the calumnies by which they are assailed. The internal dissensions have originated with, and have been sedulously fomented by, foreigners. The means which they have adopted, have gained a few adherents. A powerful auxiliary has been found in M. Malan, formerly of the established Church of Geneva, but now a violent enemy. He incessantly rails at the doctrines and character of the Genevese clergy. He denominates them infidels and persecutors, speaks contemptuously of their religious assemblies, and exhorts the people to abstain from them. This M. Malan, has lately been in Scotland, anathematizing the Genevese, and exciting the compassion of his credulous auditors, by a doleful tale of personal sufferings for Christ's sake. Did we believe in the doctrine of original sin, we should cease to wonder at his popularity in Scotland. His doctrine must be very acceptable to publicans and sinners, for he declares, that, in point of justification before God, the most abandoned sinner, and the most virtuous character, are on a perfect level; that the evidence of the true faith, is, a firm, unmoveable conviction of a person's own salvation; and that it is utterly impossible to fall from a state of grace. In 1817, M. Malan first attracted the attention of his pupils and congregation, by introducing into the pulpit and the lecture-room doctrines which were discarded: opposition quickened his zeal; he continued to act in violation of the regulations which had been unanimously adopted; and at last was deprived of his situation in the college, and excluded from the established Church. He was not, however, harshly treated. His persecutors, as he names the clergy, manifested towards him an uncommon degree of affectionate consideration. "Out of much affliction and anguish of heart, the Pastors wrote to him with many tears." But gentleness and mild expostulation were thrown away. Supported by Calvinists from this country, he set his brethren at defiance, refused to submit to their regulations; and yet, inconsistently claimed the use of the pulpit of the established Church. We cannot suppose that M. Malan was so unreasonable as to believe, that he would be permitted to preach within the walls of a church, the doctrines and ministers of which he treated with contempt, and assailed with the greatest abuse. He was, however, stimulated to harass and provoke the Genevese Pastors. He is supported—to be a thorn in the side of the Unitarians of Geneva. As he has assiduously labored to represent the conduct of the Pastors of Geneva towards himself, as extremely unprincipled and cruel, we think it an act of justice to them, to state a few of the particulars. We know that he was treated in the most affectionate manner; and that it was not, till after repeated entreaties and mild expostulations, that he was excluded from the establishment.

The following letter and circumstances, will show that he has not been cruelly used.

"*Sir, and very dear Brother*—

"The body of the clergy cannot grant you permission to fill the pulpit in your canton, until you promise, not with regard to any single service, but for your general guidance, to conform to the regulation which has been framed for all its own members, and for all the ministers, in the spirit of prudence and charity, and purely for the maintenance of peace in our Church; any repetition, therefore, of your demand, would be useless. Such is the definitive resolution I am charged to communicate; renewing, at the same time, the assurance of the paternal sentiments of the Pastors, and of their earnest wish to give proofs of the affection they cherish for you."

Nine months' consideration induced M. Malan to send in his submission, in the following words:—"I have sinned against you, my brethren, by a deplorable spirit of exclusion, which was other than the wisdom which cometh from above. The Lord has had mercy on me, he has made use of the solicitude, the counsels, the example, the pious writings of many of you, to keep me from falling, when I stood on the brink of an abyss. It is my desire, brethren, under these happy circumstances, to grant all that you require of me. Be pleased, then, to listen with kindness to the resolution I take with my whole heart, for the sake of peace, to subscribe to the regulation of the 3d of May, 1817; and grant me your paternal affection."

M. Malan's submission was of no long continuance. He became more violently opposed to the regulations than ever. From the Cathedral pulpit, he called the Genevese pastors, heretics and infidels. No wonder that he was deprived of his situation in the Church. This event took place in 1823. M. Malan, however, continues to libel the doctrines and character of the Pastors of Geneva, from a pulpit of his own. He is supported by rich and zealous friends.—Though we do not question his sincerity, we think it proper to state, that the *persecution* of which he complains, has increased his fame and his income very considerably. We did intend to say a few words respecting the state of morals in Geneva, as the Calvinists have industriously circulated reports very prejudicial to the character of the inhabitants; but having already extended this article so much beyond our intention, we shall

content ourselves with the following testimonials. An English gentleman of the Episcopal Church, says, "I do not agree with the Genevese in matters of faith, but, during the four years I have resided in their territory, with my family, I have acquired a full conviction, that there is less vice and immorality in Geneva, than in most other cities; and I know no place where young people would be so safe from temptation, or the influence of bad example." Another member of the English Church, after a long residence in Geneva, said, "Geneva is unquestionably the most moral city in Europe."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, NOVEMBER 17, 1827.

Calcutta Unitarian Mission. By the arrival of the Pagoda, from Calcutta, very encouraging intelligence has been received, respecting the prospects of the Unitarian Mission in that place. The Rev. Mr. Adam, having received from England and America, pledges of support, has resumed his labors as a missionary. It is expected that a chapel for native worship will be erected soon. Arrangements are already made for commencing worship in English. Since resuming his missionary labors, Mr. Adam has given particular attention to the school, which has hitherto been supported almost wholly by the bounty of Rammohun Roy.—Though the school has suffered from the want of an intelligent superintendent, yet its state and prospects are encouraging.

In a letter from Rammohun Roy he expresses very warmly the gratitude he feels for that assistance of the English and American Unitarians which has enabled Mr. Adam to resume his labors in the cause of "pure Christianity." He thinks this circumstance highly auspicious to the cause of truth, as he believes it would be a long time before another gentleman would be obtained, who would enter on the work with so much ability, devotedness and zeal.

This is the man, Christian reader,—this Rammohun Roy, who thus expresses his gratitude and joy at the establishment of a Christian mission in Calcutta,—is the man who is not merely denied the name of Christian, by the orthodox missionaries, but is opposed by them in all his efforts to bring his countrymen to the worship of the one God, and to an obedience to the Christian precepts. It is known, perhaps, to many of our readers, but as it cannot be too extensively known, we repeat it, that the works of this great man, which we have advertised as in the press, and which are a noble monument to the talents and Christian researches of the writer, have grown out of the opposition that was made to him, and the abuse that was heaped upon him, by the Baptist missionaries in Calcutta, for the UNPARDONABLE CRIME of publishing, and circulating in the language of his countrymen, the parables and preceptive parts of the New Testament, with A view to bring them to the practice of the Christian morality, and thus prepare the way, as fast as they would bear it, for the introduction and establishment among them of the Christian doctrines. Because he did not begin, as the missionaries do, by inculcating doctrines which he knew would be rejected with scorn,—they are unwilling that he should begin at all,—and prefer that the benighted Hindoos should remain in all their slavery to degrading and cruel superstitions and disgusting immoralities, rather than that they should receive and practise the Christian precepts without the accompaniment of Calvinistic dogmas. This interpretation of their opposition to Rammohun Roy's methods of converting and improving his countrymen, is the only one, disgraceful as it is, which can be put upon it. How different is the opinion and feeling of the amiable and excellent Bishop Heber, on this subject!

"But [says the bishop,] even if Christianity were out of the question, and if, when I had wheeled away the rubbish of the old pagodas, I had nothing better than simple deism to erect in their stead, I should still feel some of the anxiety which now urges me."

His enlightened benevolence led him to wish that if the degraded Hindoos could not be led to embrace Christianity at once, they might at least be making advances towards it, by the rejection of their disgusting idolatries and superstitions. So thought and so wished Rammohun Roy; and his wealth and Christian generosity enabled and prompted him, besides circulating writings against idolatry, to publish and circulate in three languages, such parts of the New Testament as his knowledge of the Hindoos, permitted him to hope would be at all listened to or regarded by them. For this it was that he received so plentiful a share of abuse, from the Mission press at Calcutta.

How long will men, calling themselves Christians, continue to disgrace themselves and the revered name they bear, by conduct so foreign from the practice and spirit of their Master?

GENEVA.

We refer our readers to an interesting article on our first page on the *religious state of Geneva*. We hope its length will deter none from giving it a thorough perusal. At a time when such industrious efforts are made to excite a prejudice against the Genevese clergy and people, by accusing them of illiberality and persecution, we consider it a duty to publish such statements as may serve to enlighten and disabuse the public mind, and convince them that these charges are utterly unfair and unfounded. Dr. BEECHER, in his late sermon at New-York, among other statements equally singular and indefensible, made the following assertion. "At Geneva, the enemies of evangelical sentiment, as appears from recent events, do not rely on charity, and enlightened reason, and liberty of conscience; but upon the civil power, to protect them in their usurpations, and to keep back the truth." On the truth and correctness of that assertion we leave our readers to decide, after reading the fair and impartial account referred to above. We regret, that by some inadvertence, the remarks from the *Christian Disciple*, which should *follow* are made to *precede* the article.

Theatres. A writer who is evidently a friend of theatrical amusements, begins a communication in the Daily Advertiser of Monday in the following manner:

"We ourselves know little of plays—and, of the author and birth-time of Love a la Mode, we are equally ignorant—but we believe, that no gentleman, who witnessed the performance of that afterpiece on Friday evening in Federal-street, would again permit ladies, whose conduct he could influence, to attend its representations by the same comedians. This fault is of course confined to afterpieces and farces, and their feeble luminaries—vulgarity and obscenity cannot be feared or found when gentlemen of refinement and education grace our boards."

Is it probable that this is the only instance in which the public performances at our Theatres have been unfitting the ear of modesty? If this is felt and said by a lover and advocate of the stage, (as the rest of the communication evidently shows him to be,) what would be the impressions of one whose mind was entirely unbiassed, and who could view the same with an impartial eye. One of the predicted effects of the new theatre is acknowledged to have been produced, viz. the increase of a taste for theatrical performances. That this is an evil, does not, in our mind, admit of a question. No man of fair reason and accurate observation can doubt that very many who visit the theatres, spend time and money which their creditors and indigent friends need, and which for themselves might and would have been more profitably expended, had it not been drawn from them by theatrical allurements.

Do the men of influence and standing among us, who patronize and aid in the construction of theatres,—do they really hope to raise and purify the character of this kind of amusements? Or are they satisfied with their present character? Let the most candid and unbiassed among them answer,—has their moral progress, thus far this season, in our city, been upward or downward?

Bible Societies. At a late meeting of the Young Men's Bible Society, in New-York, it was proposed that efforts be made to supply all the destitute families in the city and county of New-York with Bibles. The sum of 622 dollars was subscribed on condition that this object should be undertaken.

Moravians. The Moravians have missionaries at several of the West India islands, at Greenland, at three places in North America, also in South America, in South Africa, and in the Russian part of Asia. Several attempts have been made by the Brethren which have not succeeded. We are told that hitherto "no mission has been undertaken by the brethren but by particular invitation, and with a prospect of being protected in a permanent establishment by a Christian government."

Lutherans and Calvinists. The Dublin Christian Examiner states that the use of the unleavened bread by the Lutherans of Germany, at the celebration of the Lord's Supper, which has been an occasion of separation between them and the Calvinists, has been renounced by the Lutherans, and that at a Synod lately held at Hanau, when this renunciation was signified by the Lutherans, the President, Iber, rose and said "reach forth the hand of fellowship, we are now united."

Scott's Napoleon. The late Review of Scott's Napoleon in the Christian Examiner has been noticed in most of the papers of the city, with warm expressions of approbation. The following just and appropriate remarks, by the editor of the Christian Watchman, are worthy of being repeated.

"We cannot but hope that the high moral standard, by which the conduct and spirit of Napoleon are examined, will powerfully tend to correct public opinion respecting him, and to supply the blemishes of his memoir by the Author of Waverley. It is too much the modern course of authors, in discussing the character of those whose conduct they bring before the public, to keep out of view the moral obligations of God, as they are revealed in the Bible. Examined by this authority, by which we clearly discover the force of a remark of our blessed Lord,—'The things which are highly esteemed amongst men, are abomination in the sight of God.'

"It is a chief excellence of this review of the course of Bonaparte, that he is examined as an accountable moral being, and scrutinized as not only responsible to his Maker, but to civilized society and its immutable laws of moral fitness. However much the shouts of a mob may by this rule of estimation be considered as little short of madness, every man who apprehends the glory of revealed truth, and reverences its fearful sanctions, will see the invaluable worth to society of a full recognition of its principles. We hope the model exhibited will be carefully imitated by all who write for the object of correcting public opinion, and diffusing abroad that moral purity, which is at once the source and the element of all truly refined and happy society."

Gospel Luminary. In our advertising columns will be found the prospectus of the Gospel Luminary. The following *circular* of the editors gives an exposition of the views of the patrons and promoters of this work, and contains a strong and decided testimony in favor of the principles of Christian liberty. We doubt not that the proposed alteration of the work will add much to its circulation and usefulness. It has our hearty good wishes.

CIRCULAR.

BRETHREN AND FRIENDS,—As will be seen by referring to the minutes of the General Christian Conference for the present year, the state of our periodicals has been discussed. A periodical work which might obtain general circulation throughout our body, was deemed a subject of great importance; as it will be the means of reducing the expense of subscribers, and, at the same time, furnish them with a greater variety of rich and interesting matter. After hearing the report of the committee appointed at the last General Christian Conference to unite the *Gospel Luminary* and *Christian Herald*, and consuming much time in deliberation on this important subject, the following resolve was unanimously passed, viz:—"That we approbate Elders David Millard and Simon Clough to change the form of the Gospel Luminary, after the expiration of the present volume, and publish it in the city of New-York, in semi-monthly numbers, and we agree to use our influence and united exertion to extend its circulation."

At the request of our brethren assembled in Conference, we step forth with diffidence, not insensible of our limited abilities for the arduous task assigned us. To conduct a paper among a free people, where liberty to think and act on all religious matters is claimed as an individual right, it will be impossible to meet the expectations of all. It is our design to act upon the sacred principles of *Christian liberty*; and while we, as Editors, enjoy it ourselves, we should be unworthy the patronage of a free people, should we knowingly rob the weakest brother of his unalienable right. Brethren, we are not actuated by the unworthy motive of *filthy lucre*, but to aid in the promotion of *divine truth*, *Christian liberty*, and *experimental religion*, with all its attendant duties. We solemnly resolve, while we conduct the LUMINARY, that it never shall be prostituted at the shrine of sensual ambition, spiritual pride, nor worldly popularity. The object is to establish a religious paper, located at the emporium of our country, where it may be conducted with greater facilities, and obtain a more general circulation through our widely extended country. In a word, it is our intention, and we shall use all our feeble exertion, to render the paper we may conduct subservient to the cause of truth and righteousness, and make it a happy medium of disseminating such religious intelligence, as the wants of the connexion may from time to time demand. We shall, however, ask that that charity may be exercised by our brethren, which *hopeth all things*, while engaged in conducting a religious paper, intended solely for the upbuilding of Zion.

In the proposed form, the Gospel Luminary would be one of the cheapest religious papers published in the country. *Twenty-six* numbers would be issued in a year, instead of *twelve*, and each number would contain one quarter more matter than a number of the Luminary does in its present form. The postage, also, on an average, would be diminished about one third upon the volume. Should the proposed alteration of the Luminary answer the minds of our brethren at large, as it has the mind of the General Christian Conference, and sufficient encouragement be given, the first number of the new series will be published in January next. It will readily be seen by our *prospectus* from the cheap terms on which the paper is offered, much depends upon our agents in obtaining subscribers; indeed, it cannot go into operation without a respectable list. Brethren and friends, the final result of the proposed paper rests with you, and we call for your patronage and support.

DAVID MILLARD,
SIMON CLOUGH.

New-York, October, 1827.

Mr. William L. Stearns from the Theological school at Cambridge, has received and accepted an invitation to settle in the ministry over the first Congregational church and Society in Stoughton. We understand that the ordination will take place on Wednesday the 21st inst.

We learn also that Mr. George W. Burnap, from the Cambridge Institution, has accepted an invitation to become the pastor of the First Independent Church in Baltimore, as successor of the Rev. Mr. Sparks.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

LINES

On the death of President Holley.

How sad, how deep, the last farewell,
That spirits, from their shrines of clay,
Breathe to the spirits of the just,
From sight and sense dissolv'd away.

Farewell, a last farewell to thee!
Religion's herald, virtue's friend!
Who on my life's meridian path
Did'st break with brightness, that shall lend
The latest charm that memory hath!

I've seen thee by my household hearth,—
Thou cam'st to my bereaved hour,—
And mind was being's self alone,
All else forgot beneath its power—
The might of its consoling tone.

My pastor! who did'st break to me
The spirit's bread of life divine,
And seal upon my bended brow
Of Christian faith and hope the sign;—
What thou wert then to me—thou'rt now.

Farewell! farewell! I may not gaze
Again upon that princely brow,
Nor look upon that eagle eye
Beneath its veil of ashes now,—
They were,—all, all that cannot die.

Join'd to things past!—youth's generous hope,
The minstrel's lay—the summer's breeze—
Pass'd not more swiftly, than from sight
Did'st thou! As bright as brief as these
To eyes that weep for thy quench'd light.

Bright was earth's promise to thine eye;—
Nor vainly bright, if all that fled
Was earthly promise—as we trust—
When the fierce angel bow'd thy head,
And all thy pillar'd strength was dust.

I would not that the darkened hour
Should press upon my weak, veil'd sense,—
When ruin stood alone reveal'd!
For mind can draw no treasures thence,
And there instruction's voice is seal'd.

But there's a record on this brain,
On which the heart still loves to rest,—
Thy plea for Christian truth and love!
Oh that its memory could be blest
To move this heart as it *did* move!

For the Christian Register.

MR. EDITOR,—

I noticed a communication in your paper of the 3d inst. in which the writer condemns the practice of allowing young children to go with their necks and arms uncovered; and to prove that the practice is pernicious, advises a man to uncover his arms and shoulders, and observe the effect upon himself. Now, I think this is nothing to the purpose; for to a person who has always been accustomed to keep those parts covered, it would be insupportable to endure the exposure for a single day. But I apprehend that the case is far different with a child. Why should it be any more uncomfortable or injurious to a child that has always been used to go with its neck and arms bare, (I do not mean stripped off from the shoulders, for that I disapprove as much as any one) than for a man to go commonly without gloves, or with his ears and nose bare? Is there not danger of making children tender by such great care to keep them warmly clad? Is it not a fact that the older we grow, the more clothing we require? and is it well to begin with loading children with as many clothes as they can carry, when, if always used to it, they would be equally comfortable with less? Look at the children of the poorer classes; where will you meet with more hearty, rugged looking little urchins? and yet their clothing is half the time mere rags; and not a shoe, much less a stocking, approaches their feet till Thanksgiving or snow comes. It was but this very week that I passed a hovel where there were five or six of these little vagabonds sunning themselves round the door, clad in their summer habiliments, in tatters, and barefooted upon the frozen ground. It was the day before the snow storm; and I dare say that they had no other clothes, and were obliged to go out in the storm the next day to pick up little sticks, and whatever fuel they could collect to supply their scanty fire; and perhaps to the distance of half a mile, for there was no neighbor nearer, to beg a little meal to make a cake, to keep them from suffering with hunger as well as cold. And yet you very seldom hear of such children being sick, unless it is with the measles, the hooping-cough, or some epidemic. I have almost invariably found it to be the case, that in families where children are often ailing, they are such as are made tender by being kept in from the weather, never suffered to get their feet wet, and if they go out to take the air for a few moments, are muffled up as if they were going to take a journey. Children treated in this manner, if they leave off any of their accustomed clothing, are sure to be laid up with a sore throat or cough.

It may perhaps be objected that there is a constitutional difference in children. I am very willing to allow it; I think there is, yet not so great, but that they may be brought to be more nearly alike by similar treatment. One reason of my holding this opinion, is, that I was personally acquainted with a family of children who went from this city a few years since, who were always supposed to be children of rather feeble constitutions, very subject to violent and distressing colds, which often confined them to the house for several weeks; so that by way of precaution they were always very much wrapped up whenever they went out, generally slept in a warm room, and were in every respect treated very tenderly. For several winters that they were in the country, owing to their being constantly exposed, running out in cold mornings without any additional clothing, excepting a covering for the hands and neck, and sleeping in a cold chamber, they had not a cold severe enough to confine them to the house one single week, and could bear exposure even better than the country children they were with. Such a fact speaks for itself.

My father was a good old-fashioned man; and very particular, I remember, in regard to our clothing, that we should not be dressed too warm, nor sleep too warm at night. If we complained of cold, after being in bed, he would make us jump up, and take a few turns round the cold chamber, which we found never failed to warm us sufficiently; though I must acknowledge, wicked wight that I was, that I have often told the good old man that I was quite warm enough, when in truth the bed was almost shaking under me, lest he should insist upon my taking the barefooted dance.

More clothes than were sufficient to keep us warm, he said, were worse than useless; for as we grew older, we should, of course, require more, and the addition would not be felt after having been used to more than was necessary when we were young. It is principally to this cause that I attribute the excellence of my own constitution, for I have been told that I was quite a feeble child; and I have been fortunate enough to persuade my wife to agree with me in the opinion, and educate our own children on the same plan. The consequence is, that, while half the children in town are laid up with colds, ours are comparatively free; and through the whole winter, unless kept in by a storm, they are out by sunrise, enjoying the fresh morning air, till called to their breakfast, when they scamper in with rosy cheeks and a hearty appetite.

The subject of education appears to be a very fashionable one of late; and like every other fashion, is sometimes carried to an extreme. With much, very much that is excellent, I find some things that would be absurd enough reduced to practice: but notional as they are, I should not venture to oppose them, if I had not the sanction of experience, and I offer these to your readers as the suggestions of A PARENT.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,—

In your paper of October 20, under the head of "Orthodox Proselytism," I read with disgust the efforts made by a certain orthodox professor, in this city, to draw from a church the family of a respectable matron, who was then near the close of life.

But, sir, I can assure you, that Unitarians are not the only persons that these "busy bodies" endeavor to *proselyte* to their creed, and bring into their churches. I know of individuals to whom they have offered their assistance and what business they could give them in their profession, if they would leave the *Methodist Church*, and join them. Instances of attempts of this kind are not uncommon, and, if necessary, I can furnish you and the world with many of them.

Not long since, a deacon of one of their churches, I am credibly informed, told a certain man, that the doctrines the Methodists preached would *endanger his soul!* And yet, Mr. Editor, these are the same people that, a few months since, were calling on the Methodists to unite with them in the various societies that were set in operation by some of their leaders!! But, sir, I think by this time, the Methodists have learnt, by sad experience, how much and for what purpose this union with them and others was wanted.

A LAYMAN,
Of the Methodist Episcopal Church.

The communication of E. Y. which we insert this week, has been some time on hand. We declined publishing it when received, because, though a pleasant narrative, it seemed not to us to be finished; or rather was deficient in that moral point and purpose which had characterized the excellent and highly interesting communications before received from the same correspondent. As we have not lately heard *from him*, we publish *this* that the way may be open for his further favors.

For the Christian Register.

MR. EDITOR,—

I send you another extract from the Journal, containing an account of a visit to Washington's mansion house, tomb, &c.—E. Y.

"Wednesday, Nov. 1825. Early this morning a horse and gig carried me over Hunting Creek Bridge. Passed five gates which were opened by little coloured children and old women, whose hovels are planted near by. The road very uncomfortable; hilly and stony, and so bad in places that I led my horse. After two hours riding (the distance nine miles) I tied the horse to a stake, which brought out some black servants from the mansion, of whom I asked for the gardener, who, on telling him the contents of the note (for Mr. —— said I should have to read it to him) opened a hot-house, which sent forth exquisite fragrance. Green coffee hung from boughs of coffee plants, sweet cassia, night blooming cereus, a large plantain tree bearing fruit, and pine apples, were novelties. The green-house, into which I was conducted next, was no less odorous—lemon and orange trees spread their fruitful boughs; an orange tree was pointed out as being one that General Washington cultivated. Following a beaten path through the grass, getting over a stile near a summer

house and bending downward towards the Potomac, which flowed with reckless tranquility at the bottom of the bank. I came to the consecrated spot—the sepulchre of Washington. An unpainted planed plank door secured by a common inside lock in a wooden frame, supported by brick, and a swell of verdure above the silent abode, was all that seemed unlike the natural soil. Solitude in such hallowed grounds, and leaning o'er the ungarnished tomb that contains the sacred relics of one, whose name, dear to Americans, has reached the uttermost regions of the civilized world, cannot awaken less national affection or sweeter emotion within the breast of an humble youth, than the rhymster feels, viewing the shrines of 'Poets corner,' or the British royalist enjoys while he deciphers the bombastic inscriptions of Westminster Abbey.

Cedar trees, otherwise called cypress and oaks, shadow the spot. The door is completely covered with names and initials, and the trees are lacerated by travellers.

The mansion I entered—the library and dining room. The latter was hung around with engravings, such as the 'Battle of Bunker Hill' his 'Family Picture' and portraits of distinguished persons. A glass case screwed up held the famous key of the Bastile which formerly was in France, presented by La Fayette to Washington. The house is wooden—the north front looks over the river with the "long and lofty portico, where oft the hero walked in all his glory."

A lawn of walks and shrubbery, enclosed by a low, neat railing on brick work, with a road around it, ornamented the south view—adjacent were tenements improved by negroes.

Returning from this interesting place, I met an aged negro, who was clearing away brush from the road, of whom I inquired the names of some canes I had cut. They proved to be 'Gum,' 'Sassafras' and 'Cork.' "Here is one," said he, holding up a stick, "that I cut the day I cleaned out the tomb for that great man (meaning La Fayette) who came here—it growed right by it—you take it—'tis grape vine, and I can find plenty." I exchanged it for one of mine with a piece of money. He said he would open the gates for me, so I told him to get in, which he did, and we rode along, he relating his history, &c. James Nugel was his name. He was formerly one of Washington's slaves, and reckoned himself sixty years old. Taking his hand, said I, James I shall think of you whenever I talk of this cane. It is probable we never shall see each other again in this world; therefore I bid you farewell." He replied, "no, no, we never meet again—I wish you a safe return," and we parted. He was quite an intelligent man. Stopping to pay toll at the bridge, the toll-man said he did not take toll both ways, and as I paid going it was enough. Thus ended my visit to Washington's Tomb."

SUMMARY.

A meeting was held in this city on Saturday evening last, of gentlemen friendly to an alteration of the laws concerning Debtors and Creditors. "The general object of the meeting was stated to be the adoption of measures which might lead to such improvement in the present state of the laws as would secure an equal distribution of the property of an insolvent debtor among all his creditors, accompained by the debtors discharge."

A large and respectable committee was chosen to prepare certain memorials, and at a future meeting to be called at their discretion, to report any measures that might be deemed expedient for effecting the proposed purpose.

Party Violence. We recollect nothing in the course of our brief acquaintance with men, which has indicated a greater want of principle, than the conduct of some of the party politicians of the present day, in charging upon men of high and honorable standing and character, a participation in low and dishonorable intrigues in relation to the last presidential election. It seems to us to be the duty of every *friend of morality*, as well as of every *true patriot*, to do what he may in his sphere, to counteract the influence of attacks on our most pure and valuable citizens, so unprincipled and causeless, and so manifestly intended to blast their character and influence. On this principle it is that we express our gratification, in noticing, in a late Greenfield paper, and in transferring to our own columns, the following communication of Mr. Allen, member of congress from Franklin County.

From the Greenfield Gazette and Herald.

An article in a late number of the U. S. Telegraph has been shewn me, containing the following paragraph:

"We aver upon good authority, that Mr. Webster did say, that he had a letter in his possession which pledged Mr. Adams to the Federal party, and he did shew it to some, and offered to shew it to another Federal gentleman, as an inducement to influence their votes for Mr Adams. We will now name Mr. Warfield, of Maryland, Mr. Allen, of Massachusetts, and Mr. McLane, of Delaware."

The reference to my name in the above article is wholly gratuitous, and without the slightest authority from me; and, so far as I know, the statement it contains is without the least foundation in fact. I never saw any letter from Mr. Adams in the possession of Mr. Webster, or of any other person, relating to the Presidential election, or to the Federal party, or any other party. I never heard Mr. Webster say or intimate, that he had such a letter, or any letter from Mr. Adams, nor have I ever had any knowledge, from any source, of the existence of such a letter.

SAMUEL C. ALLEN.

Greenfield, Nov. 7, 1827.

The excitement which has been lately occasioned by differences among citizens on the frontier of *Maine and New Brunswick*, relative to the boundary line, has led some to fear that some rash step might be taken by the Civil Authorities of Maine, in vindication of the rights of the citizens. The calm and considerate course of the Executive, which is manifested by the following *Proclamation*, shows that all such fears were groundless.

By the Governor of the State of Maine.

A PROCLAMATION.

WHEREAS it has been made known to the State that one of its citizens has been conveyed from it, by a Foreign Power, to a gaol in the Province of New Brunswick; and that many trespasses have been committed by inhabitants of the same Province on the sovereignty of Maine and the rights of those she is bound to protect—

BE IT ALSO KNOWN that, relying on the government and people of the Union, the proper exertions will be applied to obtain reparation and security.

Those, therefore, suffering wrong, or threatened with it, and those interested by sympathy and principle on account of the violation of our territory and immunities, are exhorted to forbearance and peace, so that the preparations for preventing the removal of our land-marks, and guarding the sacred and inestimable rights of American citizens, may not be embarrassed by any unauthorized acts.

ENOCH LINCOLN.

By the Governor.

AMOS NICHOLS, Secretary of State.

Council Chamber, Portland, Nov. 9, 1827.

Slavery. A late London Journal gives an estimate of the slave population of the West-India Islands, by which it appears that the aggregate number of slaves in 1824 was 713,317. It is stated that, in 1818, the total amount was 746,657, so that it appears that the decrease of slave population in six years has been 34,657. Of this number it is supposed that between *six* and *seven* thousand were manumissions, leaving the natural decrease about 28,000.

The following is the estimate of slaves belonging to the different islands in 1824.

In Antigua, 39,314; Bahamas, 9,186; Barbadoes, 78,816, Berbice, 21,614; Bermuda, 5,176; Demerara, 74,927; Dominica, 15,714; Grenada, 24,972; Honduras, 2,450; Jamaica, 336,253; Montserrat, 6,278; Nevis, 9,140; St. Kitts, 18,639; St. Lucia, 13,717; St. Vincents, 33,830; Tobago, 13,683; Tortala, 5,442; Trinidad, 23,110.

Fire at Mobile. Intelligence has been received at Philadelphia of a most destructive fire at Mobile. Nearly all the business part of the city is said to be in ruins. The loss is roughly estimated at 1,000,000 about 500,000 of which is said to be insured.

Miss Frances Wright. This lady, who is known to many of our readers as an authoress of some note, is on her way to Italy, where she expects to spend the winter, for the benefit of her health.—It is expected she will return to this country next summer.

The Exports from Boston during the third quarter of the present year show an excess over the exports for the same quarter of 1826 of more than *half a million* of dollars.

The British Packets, which hitherto arrived from Falmouth, at Annapolis, will come to Boston, monthly, by way of Bermuda.

Official notice of this change having been communicated to our Government, the Collector has been instructed to treat them with that hospitality and respect due to H. B. M. Public Packets.

The stores in Faneuil Hall were leased at auction on Saturday, for the term of three years, at an annual aggregate rent of $4,560. The stores are eight in number, and were leased to different individuals: Stephen Brown auctioneer.

Medical, Law, and Theological Students. It is estimated that there were in the different medical schools in the United States, last year, about 700 students. The number of Law Students was estimated in 1825 at 1000—and the number of theological students is about 900.

Cherokees. It is now ascertained, says the Knoxville, (Ten.) Enquirer, that the Cherokees absolutely refuse to sell any of their land. Our much talked of Hiwassee canal must therefore remain in doubtful prospect only. The Commissioners, it is said, have finally adjourned without being able to obtain a hearing—the Cherokees will not even assemble for the purpose.

Washington Irving, it is said, has finished the first volume of Columbus's Life, and forwarded it to London and Philadelphia for publication.

The prison discipline Society in London have published their seventh report. It is said to be very particular and full. It recommends imprisonment and hard labour, as a substitute for capital punishment in many cases, as the law now is. It commends the benevolent spirit of the age, in the infliction of punishment to reform the criminal or to protect society.

In Vermont, Resolutions have been passed by the Legislature, approving of the policy of the present national administration, and expressing a wish for the re-election of Mr. Adams.

Messrs. Sereno E. Dwight and Henry E. Dwight, of New-Haven, have purchased the large building in that city called the Steam Boat Hotel, for the establishment of a School on the plan of the Round Hill School at Northampton. It will be no inconsiderable benefit resulting from the establishment of the excellent school at Round Hill, by Messrs. Cogswell & Bancroft, that it has served as a model for several other institutions which will, no doubt, be extensively useful.—Whatever merit however may be attributed to the plan of this institution, it must be obvious that its great success has resulted from the ability and fidelity with which it has been carried into execution.

From England. By the late arrivals, English papers to Oct. 2d are received. They contain no political news of importance. The following statements are condensed from the English papers, by different Journals in this city.

The Liverpool Courier mentions a report that Lord Tenterden is to quit the King's Bench, and be made Deputy Speaker of the House of Lords; that Sir James Scarlet will succeed to the Chief Justiceship, and Mr. Brougham be made Attorney General.

The Liverpool Railway Tunnel has acquired great popularity, from the spirit with which it is conducted. The tunnel is more than half completed, being already extended 1100 yards. The roof is secured, in such places as require it, by a strong brick arch, which is built as the excavation proceeds. The whole length of the tunnel will be about a mile and a half. About a mile of permanent railway is completed, on the Wavertree road. It is gently curved, and has a fine effect. The rails are firmly pinned down to large blocks of stone placed three feet apart. It is but eight or ten months since the work was begun.

The following items are received by the ship Hamilton, which sailed from Liverpool on the 3d of Oct.

The Paris papers of Sunday are received. They furnish the subjoined accounts from Corfu. Other advices from the same quarter represent the Greeks as having obtained considerable advantages over the troops of Ibrahim in the heart of the Morea.

Advices from Spain continue to say, that troops were converging in every direction towards Catalonia, but make no further mention of the progress of the King to that province.

CORFU, Sept. 11. We have never seen such activity in our roads, and such regular communication by post, with the neighbouring Greek Islands, as now that the squadrons of the Three Powers are on the point of joining together. Yesterday two frigates arrived, which are probably the rear of the Russian squadron, for we learn that Admiral Hayden has been obliged by the West winds to steer to the right of Corfu, and proceed by Strivali and Cape Scathi to Milo, to effect his junction with the French and English squadrons. The Egyptian fleet, which sailed from Alexandria on the first of August, has probably received notice of the approaching junction of the European squadrons, and has endeavoured to avoid them; for our last accounts from Navarin, which came down to the 6th September, agree in stating that not a single Egyptian or Turkish vessel has yet been seen on those seas; hence it is inferred that the Egyptian fleet has either returned to Alexandria, or that it has steered another course to reach the Morea, or one of the Islands of the Archipelago.

Hamburgh papers of the 29th ult. reached us last night. The loss sustained by the town of Abo by the late dreadful catastrophe, is estimated at no less than thirteen millions of rix dollars. A terrible fire took place at Schwelin, near Elberfield, on the 22d; forty houses were destroyed.

A manifesto of the Emperor of Russia, dated 19th September, orders a general levy of recruits in the whole Empire of two in every 500 inhabitants, not even excepting the Jews, who have formerly been exempt on payment of a pecuniary tax, which is now to be abolished. This levy, it is supposed, will produce a force of at least 150,000 men, part of which will have to supply the vacancies arising from death and the discharges of those who have served their legal time.

The following communication in Roman has been received from the Greek government by the Philadelphia Greek Committee.

The Republic of Greece.

The committee of government, to the members of the Philanthropic Society in favor of the Greeks, in Philadelphia.

The government has seen, with gratitude, your generous contributions, destined for distribution among the old men, women and children, and, thankful for the Philanthropic act, hastens duly to offer you its heartfelt thanks.

But suffer, gentlemen, the government to make the following remark: It is true, that, among the Grecian people, there are many poor persons, having, in fact, need of charitable aid. But the government itself, of the Grecian people, stands in still greater want of charity and assistance; which, as it is deprived of necessary means, cannot protect and preserve the people from the horrible evils of war, (a war truly of extermination,) which are the principal causes of their poverty and distress.

In making this observation, it is not the object of the government to prescribe to you how your charity should be directed; heaven forbid; its principle intention is, to make known to you that the national wants, many and various, are greatly increased by a war of seven years' duration; and that the nation places its greatest hopes upon the noble generosity of the friends of Greece throughout the civilized world, and particularly of those in America, whose sympathy, as having been once sufferers in a similar cause, they hope always to possess.

In Poros, 19, 31st May, 1827.

GEORGE MAVROMICHALIS,
JOHN M. MILANIS,
JOHN NAKOS,
The Committee of Government.
GEORGE GLARAKIS, Secretary.

CRIMINAL RECORD.

Murder. The Alabama Whig states that on the 5th Sept. Miss Caller, aged 15 years, was murdered with circumstances of horrible atrocity, near Washington Court-House, by a runaway negro. She was going on horseback to her uncle's, about a mile and a half distant, and on her way was met and murdered by the inhuman wretch.

This brings up afresh to our minds the evils of slavery, and should quicken the efforts of every philanthropist, and every lover of his country, to wipe away this foul blot on our national character. Doomed as the slaves generally are in most of the States, to be brought up in total ignorance, and amid influences the most corrupting, it is not a matter of surprize that deeds of dreadful atrocity should be sometimes committed; and it well becomes the abetters of slavery to consider that the guilty prepetrator does not share the guilt alone; that he is not the only one who must answer for an agency in the crime.

Another. The same paper states, that in the upper part of Monroe county an altercation took place between Gathin Moy, and W. W. Cobb, when the latter stabbed the former in the abdomen, of which wound he has since died. Cobb is in confinement, awaiting his trial at the next Circuit Court.

Another. The Alabama Register gives an account of a riot in Tuscumbia, at which the parties used *pistols* and *daggers*. One of the party was mortally wounded.

Another. A Charleston S. C. paper states that on the 12th Oct. a dispute took place at the house of Mr. Alexander Stanford, near Bull's Bay, between Mr. S. and one of his neighbors, Mr. David Rayner,—in the course of which, Mr. S. took up a gun belonging to Rayner, and discharged at his head. Mr. R. expired immediately. Stanford surrendered himself, and is committed to Charleston jail.

Another. The Western Compiler states that in Springfield, Washington county, a dispute lately arose between a Mr. Cunningham, and Dr. Palmer, which became so violent that they met each other on the following day with loaded muskets. When within ten paces both took deliberate aim. Dr. P's gun snapped, but Mr. C's. lodged five balls in the body of the doctor. His wound is supposed to be mortal.

Nathaniel Snelson, Teller of the Branch Bank of Virginia at Petersburgh, absconded on the 21st ult., with about $50,000 of the property of the Bank. His wife did herself great honor by giving information of his conduct to the officers of the Bank, as soon as she learned it, and by immediately handing over to the proper owners $5,000 which he had left with a letter, for her maintenance.

Suicide.—A man by the name of *Allyn Chapman*, committed suicide in this city on Saturday morning last, by cutting his throat with a cooper's drawing-knife.—*Philad. paper.*

No reflecting person can doubt that these evils grow out of a defective and corrupting education. Let all such events impress on our minds more deeply the necessity of a stricter watch over such youth as are committed to our charge, and more untiring efforts in preventing the growth of revengeful and malignant passions, and in fixing the principles of forgiveness, humanity, and benevolence.

INSTALLATION.—On Wednesday, the 7th inst. ELIJAH DEMOND was installed Pastor of the church and congregation in Lincoln. The Introductory Prayer by Rev. Mr. Hurlburt of Sudbury; Sermon by Dr. Codman of Dorchester; Installing Prayer by Rev. Mr. Perry of Bradford; Charge by Rev. Mr. Stearns of Bedford; Fellowship of the Churches by Rev. Mr. Harding of Waltham; Address to the people by Rev. Mr. Dennis of Topsfield; Concluding Prayer by Rev. Mr. Shedd of Acton.

Installed at Epsom, N. Y. Nov. 1, Rev. JOHN M. PUTNAM. Introductory Prayer by Rev. Mr. Wells of Deerfield; Sermon by Rev. Rufus A. Putnam, (brother of the Pastor elect,) of Fitchburg, Mass.; Charge to the Pastor by Rev. Mr. Prentiss of Northwood; Right Hand of Fellowship by Rev. Mr. Bouton of Concord; Charge to the People by Rev. Mr. Corser of Loudon; Concluding Prayer by Rev. Mr. Burnham of Pembroke.

MARRIAGES.

In this city, by Rev. Mr. Ware, Mr. Robert A. Little, merchant, of Dover, N. H. to Miss Jane Kent, of this city. By Rev. Edward Beecher, Mr. Charles D. Taft, to Miss Mary Wetherbee, both of this city.

In Hingham, on Sunday evening last, by Rev. Mr. Richardson, Mr. Jacob Marsh to Miss Mary Sprague.—On Thursday evening, by Rev. Mr. Whitney, Mr. Samuel Marsh, of New-Gloucester, Me. to Miss Grace Marsh, of H.

In Taunton, by Rev. Mr. Hall, Mr. Enos W. Dean to Miss Elizabeth J. Williams, daughter of Capt. Abiathar Williams.

In Byefield, Ms. Rev. John Payne Cleaveland, Pastor of the Tabernacle Church in Salem, to Miss Susan H. Dole, daughter of Moses Dole, Esq.

In Newcastle, N. H. on Sunday evening, Mr. Patrick Kenleen, of Fort Constitution, to Miss Margaret Lyston of Portsmouth.

In New-York, Lieut. Charles H. Caldwell, of the U. States Navy, to Miss Eliza Blagge, daughter of the late Samuel Blagge, Esq. of Boston.

In New-York city, Ferris Pell, Esq. to Mrs. Mariana Sturgis, daughter of the late Walter Channing, Esq. of this city.

DEATHS.

In this city, on Friday last, Mrs. Ann Cruft, in the XCI year of her age.

In Lowell, 31st ult. Miss Mary Anne Batchelder, aged 14 years, eldest daughter of Samuel Batchelder, Esq. To those who were more particularly interested in the deceased, than we were, an eulogy from us might seem inappropriate. But we are unwilling to deprive ourselves of the satisfaction that results from the expression of condolence for the departure of youthful excellence. Mary Anne was young in years, but mature in intellectual and moral cultivation, and in all those qualities which give to the female character its worth in the estimation of the virtuous and enlightened. She exhibited a strength and purity of character beyond what is usual for one of her age. In moral excellence, she was already mature for a better and higher state of existence; and who shall murmur when the Ruler of the Universe gathers to himself those that are prepared, even as the husbandman gathers the ripe fruit of the earth in their season.—*Lowell Journal.*

In Portsmouth, N. H. Mrs. Abigail Perkins, aged 59. Miss Sarah Nelson, aged 72.

In Newcastle, Tuesday night, Mr. Patrick Kenleen, whose marriage is noticed above. He sat out from the fort for the dwelling of his wife, but missing his way in the darkness and rain, fell overboard and was drowned.

In Chensego county, N. Y. Mr. Thomas Cole, 92, leaving a widow aged 90, to whom he was married 70 years since. He left 5 great-great-grand-children.

In Brewer, Maine, Dr. Elisha Skinner, aged 73, formerly of Mansfield, Mass.

In Charleston, S. C. on the 8th ult. Henrietta Overing, widow of the late Edward Darley Jones, Esq. of Newport, R. I. aged 84.

In Nashville, Tennessee, Mr. Benjamin Russell Howland, aged 34, son of John H. Esq. of Providence. He was a frequent contributer to the papers and literary publications, and his productions and character did honor to his talents and New England education.

THE GOSPEL LUMINARY,

Vol. 1, New Series.

TO be devoted to subjects experimental, doctrinal, historical, biographical, miscellaneous, and poetical. By D. Millard and S. Clough.

Conditions. 1. The *Gospel Luminary*, in the proposed form, if suitable encouragement be given, will be published once in two weeks, on a half sheet of imperial size, folded in quarto form; the first number to be issued in January, 1828.

2. It will be afforded to subscribers at one dollar a year, payable on receipt of the first number, or one dollar and twenty-five cents, if not paid within six months from the time of its commencement.

3. It may be forwarded to any part of our country, where conveyance is practicable, by mail; postage to be paid by subscribers.

4. Agents who obtain *ten* subscribers, and become responsible for the pay, will be entitled to the *eleventh* and *twelfth* for their trouble, and for all above that number, every *sixth*.

5. Every preacher, in standing with the people known by the name of *Christians*, is an authorized agent for this work, and any person wishing to obtain it, may apply to either of them.

Subscriptions received at this Office, and by Bowles & Dearborn, No. 72 Washington-street.

West-Bloomfield, N. Y. Sept. 1827.

SUPPRESSION OF INTEMPERANCE.

FOURTEENTH Annual Report of the *Massachusetts Society* for the Suppression of Intemperance—with resolutions, passed at a public meeting held Nov. 5, 1827.—Is this day published, and for sale by N. S. SIMPKINS & CO. corner of Court and Brattle streets.

Also, for sale by Marsh & Capen, Hilliard, Gray & Co. Bowles & Dearborn, and Lincoln & Edmands, Washington-st. J. W. Burditt, and Walt, Green & Co. Court-street. Nov. 17.

UNITARIAN TRACT—No. 14.

JUST published by BOWLES & DEARBORN 72 Washington-street, Tract No. 14 of the American Unitarian Association—*On Experimental Religion.* Nov. 3

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature. All persons who feel an interest in the matter, are reqested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

APPRENTICE WANTED.

WANTED, an active, intelligent Lad, as an Apprentice to the printing business. One from the country would be preferred. Inquire at this Office. Nov. 17.

ATLANTIC SOUVENIR.

THE *Atlantic Souvenir*, a Christmas and New-Year's Offering, for 1828. For sale by N. S SIMPKINS & Co. Court-Street, corner of Brattle-St. Nov. 3.

CHRISTIAN VISITANT.

THIS day published, by NATHANIEL S. SIMPKINS & Co. Court-Street, the CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY. No. V—for September and October.

Contents.—Memoir of Dr. Abner Howe—Autumn—God and Mammon—Nature and Grounds of Union among Christians—Conduct the Test of Character—Review of Rev. Mr. Motte's Sermon—Notice of a Sermon on Small Sins.

Juvenile Department.—Selfish Boy Reformed—Little Henri.

Poetry.—Hour of Death—Hymn—Religion.

Miscellaneous.—Agreement--Truth--Religious Controversy—Providence—Knowledge—Atheism—Poverty and Wealth---Christ.

Intelligence.---Liberia—Theological Instruction at Andover.

"This periodical, which is not controversial but purely practical, and designed to promote practical piety and virtue from Christian motives, is published once in two months, containing from 36 to 38 pages. Price to subscribers, $1 per year, payable in advance—or $1 50 at the end of the year." Oct. 22.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.

Sept. 15.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader.

N. B. School Committee supplied on liberal terms. Nov. 3

POETRY.

The last number of that interesting little work, the "Juvenile Miscellany," contains several pieces of beautiful poetry, and its usual share of interesting and instructive prose articles. Among the poetical articles we have read the following with great delight. It has a simplicity and beauty of language which cannot fail to please the young mind, and is so striking and happy in its illustration of an important sentiment, that its influence cannot fail to be salutary.

MOTHER, WHAT IS DEATH.

"Mother, how still the baby lies,—
I cannot hear his breath;
I cannot see his laughing eyes—
They tell me this is death.

My little work I thought to bring,
And sat down by his bed,
And pleasantly I tried to sing,—
They hush'd me—he is dead.

They say that he again will rise,
More beautiful than now,—
That God will bless him in the skies—
Oh, mother, tell me how!"

"Daughter, do you remember, dear,
The cold, dark thing you brought,
And laid upon the casement here,—
A wither'd worm, you thought?

I told you that Almighty power
Could break that wither'd shell,
And show you, in a future hour,
Something would please you well.

Look at the chrysalis, my love,—
An empty shell it lies;—
Now raise your wondering glance above,
To where yon insect flies!"

"Oh, yes, mama! how very gay
Its wings of starry gold—
And see! it lightly flies away
Beyond my gentle hold!

Oh, mother, now I know full well—
If God that worm can change,
And draw it from this broken cell,
On golden wings to range;

How beautiful will brother be,
When God shall give *him* wings,
Above this dying world to flee,
And live with heavenly things.

Charleston, S. C. C. G.

DEATH A SOLEMN HOUR.

BY MRS. HEMANS.

"In the pride
Of youth and health, by sufferings yet untried,
We talk of death, as something which 'twere sweet
In glory's arms exultingly to meet;
A closing triumph, a majestic scene,
Where gazing nations watch the hero's mien,
As undismay'd amidst the tears of all,
He folds his mantle regally to fall!
"Hush, fond enthusiast! still obscure and lone,
Yet not less terrible, because unknown,
Is the last hour of thousands; they retire
From life's throng'd path, to expire,
As the light leaf, whose fall to ruin bears
Some trembling insect's little world of cares,
Descends in silence; while around waves on
The mighty forest, reckless what is gone!
Such is man's doom; and, ere an hour be flown,
Start not, thou trifler! such may be thine own."

MISCELLANY.

EDUCATION.

Under the head of "Suggestions to Parents," the Journal of Education has the following paragraphs from the "Parent's Friend."

VERACITY. Take care that all you say may have a tendency to teach your children to love truth and despise dissimulation. You should therefore never make use of any species of deceit to pacify them, or persuade them to do what you would wish; for this would teach them a sort of low cunning which may never be entirely eradicated.

Timidity and false shame are often the source of dissimulation. The best security against so great an evil is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say they are weary when they are so; & do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves if you happen to surprise them in any kind of dissimulation, & deprive them of whatever they endeavor to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects.

In order to teach children the knowledge and love of justice, they should be accustomed, even before they can speak, to part with whatever is not their own, and this readily and without clamor: the effect of which will be, that when they are a little more advanced, and can distinguish their own things from anothers, they will not eagerly desire the property of a brother, a sister, or a play-fellow.

Unless a child perceives you are disposed to contradict or restrain him, he will not mistrust you, and will never tell you a lie.—As he will not be afraid of appearing what he really is, you may study his character at your leisure, and may so contrive every thing around him, as to give him what lessons you please, without his suspecting that he is receiving any instruction.

Do not inflict punishments on children as punishments, but let them always appear to be the natural consequences of their faults. Thus do not declaim against lying, do not punish him expressly for having told a lie, but let him perceive all the bad consequences of falsehood, such as not being believed even when he speaks the truth, being falsely accused of what he has not done, though he deny it, &c.

Teach children that it is not only necessary to be strict and accurate observers of their word with others, but that it is almost equally shameful to fail in engagements they have made with themselves. Weakness causes a thousand times more inconveniences than obstinacy. We may esteem the obstinate man, but it is impossible not to despise the weak. If you do not give your pupil strength of mind to conquer himself, every thing else you teach him will be useless, and the first six months he is absent from you will perhaps obliterate forever all the advantages you expect to reap from eighteen years' labor and attention. But you will ask—Can this empire over ourselves be acquired?—Certainly it can; and more easily than any other virtue—for it requires nothing more than habit.

As the innocence of young minds can only be preserved by putting every temptation out of their way, I should be careful not to act the satanical part, and to be at once the seducer and the punisher. Instead of awakening the strong feelings of terror in my pupil's mind, and acting the part of an inquisitor with an implement of discipline in my hand, to punish my little culprit for confessions I had cruelly extorted from him, I should carefully avoid putting questions on any past action which it was known that I regarded as censurable: for whenever faults were committed which deserved to be reprehended or punished, I should take care to be informed of them by those who had no interest to conceal the truth. Nor should I vainly expect that fortitude from an infant, which is seldom to be found in adults.

By a conduct thus cautious, habits of falsehood would be avoided, and the mind preserved from that illiberality of sentiment, which must ever attend the subjection to a tyranny so cruel and unjust as the necessity of becoming one's own accuser.

We should not precipitately suspect children of falsehood; it is some time before they perfectly understand what we mean by truth. Small deviations should not be marked with too much rigor; but whenever a child relates *exactly* any thing which he has seen, heard, or felt, we should listen with pleasure & attention, and we should not show the least doubt of his veracity. Rousseau is perfectly right on advising that children should never be questioned on any circumstances in which it can be to their interest to deceive. We should at least treat children with the same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself.

If a child has acquired a habit of falsehood, we should avoid entering into any explanations with him, but we should absolutely disregard what he says. A total change of occupations, new objects, especially such as excite and employ the senses, will be found highly advantageous. We do not recommend bodily correction or lasting *penitences* meant to excite shame, because these depress and enfeeble the mind, and a propensity to falsehood ultimately arises from weakness and timidity. Strengthen the body and mind by all possible means. A boy who tells a falsehood to avoid some trifling pain, or to procure some trifling gratification, would perhaps dare to speak the truth, if he were certain that he could bear the pain, or do without the gratification.—Without talking of truth and falsehood, we should begin by exercising them in the art of bearing and forbearing.

SUNDAY AMUSEMENTS. Of the large population of this city, [Philadelphia,] consisting of about one hundred and twenty thousand, it is thought that fifty thousand would be a very large calculation for the number who attend any sort of worship on Sundays.—Most likely, however, a rigid estimate would reduce the number of regular and punctual worshippers to thirty thousand. This would leave eighty or ninety thousand of our population to be provided with Sunday amusements or employments. The hours of Sabbath must be killed in some way. These lingering moments must be lashed into speed by the secular temper of those who care not for the worship of God. Our observation may not fall within the range of Sunday-dissipations to that extent which might be necessary to an exact calculation, but we adventure the following estimate on this head. Those who frequent pleasure gardens in the proper season, where is presented every temptation to spend money, and drink to excess, may be reckoned 10,000. Those who make excursions though the various facilities of steam boats, livery stables, and other conveyances, may be reckoned 10,000 more.—Those who walk idly the streets, squares, lanes, and commons, may be reckoned 10,000 more. Persons employed in providing for the accommodation of others, at public houses, stables, gardens, steam-boats, and various other places, may be estimated at 5000. Men in business, who have no particular relish for Sunday amusements, but who cannot afford to lose time, and therefore employ themselves about their accounts, factories, shops and other matters, 5000. Other methods of mis-spending the Lord's day, not here enumerated, such as Sunday visiting, dining parties, conversation parties, and many more beyond our power of enumeration, may be considered as amounting to 10,000. Besides all these we must add a very considerable number for the poor, who have not decent apparel to appear in public assemblies of any kind. By such an estimate we can easily make from 60 to 70,000, in this city only, by whom the Sabbath is habitually disregarded and profaned. *Columbian Star.*

New South Wales. Among several articles translated from Peruvian papers, for the National Intelligencer, we notice the following respecting the English settlement at Botany Bay.

From the year 1788, the period at which the English Government began to form establishments of convicts in New South Wales, until 1821, they invested in that object 5,501,023 pounds sterling. It has been calculated and ascertained that, according to the old method of maintaining convicts in hulls of ships and houses of correction, the expenses would have amounted during the same number of years, to 7,214,486 pounds sterling, by the first mode, and 7,900,221 pounds, by the second. The offenders transported in that period, and the troops necessary for their custody, including civil employments, form a total of 33,455 persons. The colonies of New South Wales are composed of five beautiful cities, many towns, and innumerable villages and hamlets, and a population of 40,000 individuals, scientific bodies, houses for education, churches, libraries, theatres, &c. The Colony possesses 300,000 acres of cultivated land, 5,000 horses, 120,000 heads of black cattle, and 350,000 sheep. Commerce produces an annual exportation of 100,000 pounds sterling. But the most happy results of the change, are those which the convicts themselves experience, who return to the bosom of society, and become laborious, useful members of the community, and good heads of families.

Cure for Consumption. Dr. Hereford, of Prince William County, Va. in a communication in the National Intelligencer, narrates an instance of the cure of a man whose lungs were very severely affected, so that his case was given over as hopeless, by the use of a plant named by botanists *heptacia triloba*, but generally called *Liverwort*. He had the plant infused in hot water, like tea, and drank it cold as a common drink. Several others are said to have been cured of pulmonary complaints in the doctor's vicinity, by using liverwort.

It grows mostly along the north sides of hills and mountains, and strong places—the leaves are small, frequently less than a dollar, green and roundish, but deeply notched, so as to divide the leaf into three lobes, with a round slender stem, varying in length from two to four inches; of a slight purple cast, which, as well as the leaf itself, is a little downy; but in addition to this the leaf is beset with fine short hairs, somewhat stiff.

Mulberry Hedges. A writer in the New-England Farmer recommends the substitution of Mulberry Hedges in the place of the walls and fences commonly used in this country for the division of fields. The tree is well calculated for the purpose, being easily cultivated, of a thick growth, and of such a nature as to bear cliping and cutting without injury. The leaves of course might be profitably applied to the feeding of silk worms, the raising of which on an extensive scale, has been again recommended to the attention of farmers. The plants should be set into the ground about one foot apart, and they should be clipped so as not to exceed five feet in height, and 18 inches in thickness. Let a farmer compare the annual expense of taking care of such a hedge, with that of keeping in repair a wooden fence, and he can easily ascertain whether the change would be profitable.

Nautical Invention. Lieut. Ackerley, of his majesty's ship Ocean, has effected an invention termed *Self-acting Safety Rods*, whereby the lives of persons exposed to drowning from the upsetting of boats may be preserved, and boats which are upset may be righted. The invention appears to be particularly applicable to ferry boats, from its extreme simplicity, and consequent cheapness, the fitting not exceeding six shillings. On the occasion of the Lord High Admiral's recent visit to Plymouth, his Lordship inspected Lieut. Ackerley's invention, and expressed himself gratified at its ingenuity; a waterman's boat was upset in his Royal Highness's presence, and the result showed that the self-acting principle of the metallic rods was efficient in supporting five men breast high out of the water, and preserving thier equilibrium in a rolling sea. *English pap.*

Improvement in Travelling. The Inventor of Johnson's patent wagon passed through this town, on Tuesday, on his way from Edinburgh to London, in one of his improved vehicles; with the addition of his recent invention, the safety drag, for which he purposes obtaining a patent, and which he expects will be affixed to the mails, has undergone some further improvement. The drag, which is of a simple and light construction, consists of a piece of rod iron, about an inch in diameter, suspended from the body of the carriage, immediately under the feet of the driver. It is so placed, that the driver can, at pleasure, work it with his foot so as always to keep the traces tight when descending a hill, by which operation he can throw the weight off the horse's back in a moment, and thus regulate the speed to suit his own safety and convenience. *Leeds Intelligencer.*

In England a new substitute for slates for covering the roofs of houses, has been discovered. A quantity of *lime* is slacked in *tar*—sheathing paper very thick is then dipped in it, and laid on in the manner of slating.

Anecdote of the President. While hundreds of persons were waiting on Mr. Adams; at Barnum's, in Baltimore, recently, a drunken fellow made his way through the crowd, and seizing his hand, said, *I hope, Mr. President, you won't abuse the Constitution.* The President replied, *I hope not my good fellow; and I hope you will not abuse yours.*

SECOND AND THIRD CLASS BOOK.

BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; nd that there is no better way to guard one againstahe commission of what is of a contrary character, than tby the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

—

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Hawes Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 23d,27.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

MESSRS. BOWLES & DEARBORN,

I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

Form the Principal of a Seminary in Roxbuy, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Providence, R. I.

Olney Place, Providence, June 18.

Messrs. Bowles & Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended: adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

LIBERAL PREACHER—No. 5.

JUST received by BOWLES & DEARBORN, 72 Washington-street, The "*Liberal Preacher*," for Nov. containing A Sermon *On the Bible Method of becoming Religious.*"—By Rev. Ezra Ripley, D. D. Also, A Sermon "On Love to Christ."—By Rev. Convers Francis. Nov. 3.

THE WELL-SPENT HOUR.

JUST published, and for sale at the office of the Christian Register, "The Well Spent Hour, No. 1." A book which may be, not only with safety, but with great advantage, put into the hands of Children. Oct. 27.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.

☞ Inquire at this Office. Nov. 3.

PEW FOR SALE.

A pleasant FRONT PEW in the West Gallery of Rev. Mr. *Ripley's* Church, Purchase-Street, will be sold on reasonable terms. Inquire at this office. Nov. 3.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office. Nov. 3.

THIS DAY PUBLISHED,

BY *BOWLES & DEARBORN*, No. 72 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW. No. 5. Vol. 4.

CONTENTS.

MISCELLANY, Translation from Philo Judæus.

POETRY. Twilight and Autumn; To the Memory of a Friend and Relative.

REVIEW. ART. XIII.—The Life of Napoleon Bonaparte, Emperor of the French. With a Preliminary View of the French Revolution. By 'The Author of Waverly,' &c.

ART. XIV.—The Government of God desirable. A Sermon Delivered at Newark, N. J. October, 1808, during the Session of the Synod of New-York and New Jersey. By Lyman Beecher, A. M.

NOTICES OF RECENT PUBLICATIONS. Is this Religion? Or a Page from the Book of the World; Pierpont's National Reader; My Early Days; Groton Documents; Dunallan; Worcester's Epitome of History; A Letter to the Trinitarian Congregational Church in Waltham.

INTELLIGENCE. Spirit of Orthodoxy; American Unitarian Association; Dedication at Framingham; Dedication at Stow; Dedication at Augusta, Me.; Ordination at Kennebunk, Me,; Ordination at Brookfield; Installation at South Boston; Unitarian Chapels in England, Wales and Scotland; Obituary;—*New Publications.*

The twelfth edition of *Murray's Exercises*, without any variation from the English edition.

The sixth edition of *Blair's Catechism of Common Things in use*, necessary to be known at an early age.—Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also, a Catechism of the History and Customs of Nations—and Arithmetical Tables. Price, $1 per doz.

The fourth edition of *Mason on Self Knowledge*; with Questions adapted for Schools and Academies.—Price 37 1-2 cents in half binding. This is suitable for the first class in Sabbath Schools.

The third edition of *Watts on the Mind*; with Questions adapted for Schools and Academies.

Alger's Elements of Orthography; illustrating, by easy examples, the powers of the Alphabet, and rules for syllabification, spelling, &c.

Pope's Essay on Man. Price $1 per doz. Printed on beautiful small type. Nov. 10.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132 Washington-street, publishes the following valuable School Books.—School Committees and teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading; containing the words of the New Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

In the division of words into syllables, and in the tables for progressive spelling lessons, simplicity and intelligibleness have been aimed at, without reference to the example of others. And these two objects seemed best attainable, by arranging the words of one and two syllables in lessons, according to the number of letters in each, and subdividing these lessons into sections according to the vowel sound or other evident marks of distinction.

The sixth edition of *Alden's Spelling-Book*, vol. 1.

The tenth edition of *Alden's Spelling-Book*, vol. 2.

The fifth edition of *Alden's Reader*. This is one of the best and most systematic collections of reading lessons now in use.

The 17th edition of *Murray's Grammar*; abridged by a Teacher of Youth, in Boston. Price $1 per doz. This abridgement has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS*, No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is authorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.

Oct. 6. 6w

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, Boston, have published the *Pronouncing Bible* on a fair type and paper, and furnish it in various bindings, with and without plates from $2,50 to $7,00.

The manner in which the proper names are marked, leads easily and uniformly to a correct pronunciation, and all persons, especially the young, should avail themselves of the benefit. No plan for promoting a uniform pronunciation, has met such extensive approbation as the Pronouncing Bible.

In several Seminaries, each scholar has been furnished with a copy, and the great benefit resulting from its use has been apparent in their improved pronunciation.

Letter to the Publishers.

Messrs. Lincoln & Edmands,

I have had in my possession, for some time, and have examined with minute attention, your stereotype edition of the Sacred Scriptures, in which the proper names and words of most difficult pronunciation are divided and accented in accordance with the orthoepy of Walker. His Dictionary and Classical Key are received as standards by the best speakers, and the present work is therefore deemed to be eminently calculated to produce both accuracy and uniformity of pronunciation. The excellency of the paper, the typographical execution, and the intrinsic value of the Pronouncing Bible, will insure, I hope, its rapid and extensive circulation.

SPENCER H. CONE,
Pastor of Olive-st. Church, N. York.

New-York, Sept. 1, 1825. 3t

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

NEW TROY PAMPHLET.

THIS day received and for sale by RICHARDSON & LORD, 138 *Washington-Street*,—A Delineation of the characteristic features of the Revival of Religion in Troy, in 1826 and 1827. By J. Brockway, citizen of Troy.

Also,—for sale as above,—A Brief Account of the origin and progress of the divisions in the First Presbyterian Church in the city of Troy Under the Rev C. G. Finney and Rev. S. S. Beman. October 27.

MY EARLY DAYS.

BOWLES & DEARBORN have in press and will shortly publish the second edition of "*My Early Days.*" By Walter Ferguson, Esq. *Nov.* 10.

BOARD IN A CENTRAL SITUATION.

A SMALL private family without Children, desiring good society, would like to accommodate a Gentleman and his wife with board; or two single Gentlemen, who may wish to enjoy together the comforts of a quiet home, can have a Parlor and Chamber. Inquire at this office. Oct. 27.